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The Character *and Reſpective* Duties *of a Good* Magiſtrate, *and an Obedient* People.

TOGETHER WITH

The Origin, Nature, and Benefits of Government *and* Juſtice.

A

SERMON

PREACH'D at the

ASSIZES

HELD AT

NORTHAMPTON,

MARCH 28, 1759.

Before the Honourable

Sir *Sidney Stafford Smythe*, Knt.
One of the Barons of His Majeſty's Court of Exchequer.

By *RICHARD ONELY*, B. A.
Maſter of Sir GEORGE BOSWELL'S School and Hoſpital at *Clipſton* in *Northamptonſhire*;
And late of *Chriſt* College, *Cambridge*.

Publiſhed at the Requeſt of the High-Sheriff, and the Gentlemen of the Grand Jury.

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MVSEVM
BRITAN
NICVM

TO

William Payne King, Esq;

High-Sheriff of the County of *Northampton*,

AND TO THE

Gentlemen of the Grand Jury,

Sir *John Dryden*,
Sir *Arthur Hesilrige*,
Sir *John Robinson*,
Sir *Thomas Samwell*,
} Barts.

Charles Isham,
Ambrose Isted,
John Robinson,
Thomas Powys,
John Blencowe,
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John Bateman,
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Clarke Adams,
} Esqrs.

GENTLEMEN,

THIS *Sermon, favour'd with your Approbation, published at your Request, and illustrated by your Example, is here most*

humbly presented to you. Distinguish'd by such particular Marks of Honour, and recommended by so respectable a Patronage, I hope it will be as favourably received from the Press, as it was from the Pulpit. That you may long live to be a Defence and Ornament to your Religion and your Country, is the hearty Prayer of him, who is, with the greatest Regard and Esteem,

GENTLEMEN,

Your most obliged,

and very obedient Servant,

Richard Onely.

DEUTERONOMY XVI. 18, 19, 20.

Judges and Officers ſhalt thou make thee in all thy Gates which the Lord thy God giveth thee throughout thy Tribes; and they ſhall judge the People with juſt Judgment.

Thou ſhalt not wreſt Judgment; thou ſhalt not reſpect Perſons, neither take a Gift: For a Gift doth blind the Eyes of the Wiſe, and pervert the Words of the Righteous.

That which is altogether juſt ſhalt thou follow, that thou mayſt live, and inherit the Land which the Lord thy God giveth thee.

THE Word *DEUTERONOMY* is of *Greek* Derivation, and ſignifies a Repetition, or Republication of the *Law*; which is recapitulated, or briefly ſumm'd up in the Book which bears this Name---MOSES had now, by a long and tireſome Journey through the Wilderneſs, conducted the *Iſraelites* to the Borders of the Promis'd Land: When being, by Divine Revelation, made ſenſible of his approaching Death, he employs the little Space of Time he had left, in conſulting and

providing for *their* everlaſting Welfare. To this End, he reminds them of the moſt remarkable and intereſting Events that occurr'd to them in the Wilderneſs, recalls to their Remembrance their various Murmurings and Rebellions againſt Heaven, and recounts the many extraordinary Judgments and Mercies God had ſhewn for their Correction and Amendment. He then in publick Diſcourſes repeats, confirms, and expounds the various Laws, Moral, Judicial, Ceremonial, and Military, which he had plann'd by God's Direction and Aſſiſtance for *their* Good, recommended and enforc'd by the Divine Sanctions of *Rewards* and *Puniſhments*. And this Repetition was made, with ſome other ſmall Additions, as well to re-admoniſh the ſurviving *Elders*, as alſo to inſtruct their *Children, and their Children's Children*, who were not born in the Time of the firſt Promulgation of the Law, or were not *then* arriv'd to Years of Maturity and Underſtanding.

From an attentive and unprejudic'd Conſideration of the Book of *Deuteronomy*, it will appear that MOSES was one of the wiſeſt, as he is ſuppoſed to be the firſt *Lawgiver* in the World; and that the whole Scope and Tenor of his Law,---the ſole Intent of all his Conſtitutions, both Eccleſiaſtical and Civil,

Civil, was for the Glory of God, the Peace and Preſervation of the whole Nation, and the Security and Happineſs of every Individual. Theſe Truths are in many other Places inculcated, as well as in the Text.

Judges and Officers ſhalt thou make thee in all thy Gates which the Lord thy God giveth thee throughout thy Tribes; and they ſhall judge the People with juſt Judgment.

Thou ſhalt not wreſt Judgment, thou ſhalt not reſpect Perſons, neither take a Gift: For a Gift doth blind the Eyes of the Wiſe, and pervert the Words of the Righteous.

That which is altogether juſt ſhalt thou follow, that thou mayſt live, and inherit the Land which the Lord thy God giveth thee.

THAT IS,

For the flouriſhing Condition and laſting Proſperity of the Commonwealth, you ſhall create *Magiſtrates* of different Degrees and Authority; Men of Conſcience, Integrity, and Wiſdom---and you ſhall alſo appoint *Officers* to attend and aſſiſt them in the regular Adminiſtration, and due Execution of Juſtice, in all Places proper for Courts of Judicature throughout the ſeveral Diviſions and Departments of the whole Nation.

From this copious Text of Scripture arise several Points of Doctrine necessary at all Times to be insisted upon, but more particularly proper to be consider'd on this *solemn Occasion*.

The first Reflection which demands our Attention, and which indeed is the grand Proposition of all, will be this, *viz.*

A constant and impartial Distribution of Justice is absolutely necessary to the Welfare and Preservation of States and Kingdoms.

Without *Laws* and *Justice*, our Lives would be expos'd to perpetual Danger; and our Goods and Possessions for ever precarious and uncertain. The Poniard of the Ruffian would deprive us of the one, and the Violence of the Robber would strip us of the other. Our Credit and Reputation, upon which our Livelihoods generally depend, would be always attack'd and destroy'd by the Envious and Malicious, and our Peace and domestick Repose continually disturb'd by the Turbulent and Quarrelsome. The Poor and Needy would be daily oppress'd by the Rich and Powerful; and in all Cases the Weaker would fall a Prey to the Stronger.---Such is the general

Cor-

Corruption of the Human Heart ſince the *Fall*---ſuch the Depravity of Mankind---ſo ſtrong are the Paſſions of Pride, Revenge, and Intereſt, which break down the Barriers of Reaſon and Conſcience, that, were there no Laws to decide the Controverſies of the Unreaſonable and Litigious---no Boundaries to reſtrain the Knavery and Extortion of the wicked and deceitful Dealer, and to puniſh the more heinous Crimes of the Evil-doer, "all the Foundations of the Earth would "be out of Courſe, *Pſa.* xxxii. 5."--- "the World would be turn'd upſide-down, *Acts* xvii. 6."---nothing would be ſeen or heard but Uproar, Tumult, and Confuſion.

Hence in all Ages (for I believe the moſt barbarous have ſome Sort of Government) Mankind have entered into *Societies* and *Communities*, and have made *Laws* amongſt themſelves for the mutual Benefit and Happineſs of each other.

Hence likewiſe, where there are *Laws* made in any Community, there muſt be *Magiſtrates* conſtituted to put thoſe Laws in Execution; otherwiſe they would be a dead Letter---a lifeleſs Body without a Soul---quite uſeleſs and ineffectual to attain the great Ends, and bleſſed Effects they were originally deſign'd for.

And

And if every one was to wreſt and apply the Laws of his Country to what Purpoſes he pleas'd, there would be much the ſame Confuſion and Diſtraction as if there were none exiſting.

As much Care therefore---as much Wiſdom and Prudence, with which thoſe ſalutary Laws were made, will be employ'd likewiſe in chuſing proper Magiſtrates of different Claſſes, and inveſted with different Authority.

And whereas juſt and upright *Magiſtrates* are the beſt Supports and Ornaments of a State, their Duty and Character, in the next Place, falls moſt properly under our Conſideration. A compleat Deſcription of which may be made from Holy Writ, and which is briefly comprehended, or imply'd in the Words of my Text.

" They ſhall judge the People with
" juſt Judgment---They ſhall not wreſt
" Judgment---They ſhall not reſpect
" Perſons, neither take a Gift---That
" which is altogether juſt ſhall they
" follow."

In

In order, then, to deliver juſt and true Judgment, the *good MAGISTRATE* has a right Knowledge, and a reverential Dread of the *DEITY*. Agreeable hereunto, MOSES, in the Book of *Exodus*, adviſes the *Iſraelites* to chuſe for their Rulers "able Men, ſuch "as fear God, *Exod.* xviii. 21." And King JEHOSAPHAT's Charge to his JUDGES, both in Civil and Eccleſiaſtical Matters, was this, "That they ſhould take Heed "what they did, and do every Thing in "the Fear of the Lord, faithfully, and "with a perfect Heart, 2 *Chron.* xix. 6, 9." And indeed no Perſon can rightly diſcharge the Social Duties of Life--no Perſon can be a good *Father*, *Huſband*, *Son*, *Brother*, *Friend*, or *Neighbour*, except he be a truly religious Man, and lives in the *Fear of GOD*. *The Magiſtrate's Religion.*

The *good Magiſtrate*, therefore, is one who has a lively Senſe of *Religion* deeply impreſs'd upon his Heart, without which he can have no Principle---no fix'd Rule of Action. Without which (eſpecially in Times of Danger and Difficulty) no Promiſes, no Obligations, no Oaths will bind him. Without which, all his boaſted Profeſſions of Patriotiſm and Publick Good will be no more "than ſounding Braſs, or "a tinkling Cymbal, 1 *Cor.* xiii. 1." Without which

which he will be influenc'd by Human Fear, Favour, or Intereſt, in all his Determinations.

He is convinc'd, then, of the Exiſtence and Providence of GOD, the Creator, Preſerver, and Redeemer of the World; lives under a conſtant and habitual Awe of his Divine Attributes; fears all his Threatnings, and truſts in all his Promiſes, whether relating to this World, or that which is to come; ſincerely obeys all his Precepts and Commands; piouſly obſerves all his Ordinances; and heartily endeavours to walk according to his Will reveal'd in the glorious Goſpel of our Bleſſed Lord and Saviour JESUS CHRIST; always demeaning himſelf in ſuch a Manner as one who muſt give an Account of the various Talents committed to his Charge. He that thus "ſets the Lord always before "him, *Pſa.* xvi. 8." "'till he dies will not "remove his Integrity; his Righteouſneſs "he holds faſt, and will not let it go; his "Heart will not reproach him ſo long as "he lives, *Job* xxvii. 5, 6."

His Wiſdom. The *good Magiſtrate* muſt, furthermore, be endued with Wiſdom and Underſtanding. For whereas, if he wants Integrity, he *will* not, ſo, if he wants Abilities, he *cannot*, execute the great

great Duties of his Station. He is therefore well vers'd in the Laws of his Country, and is able and ready, upon all Occaſions, to explain them to others. He is ſatisfied of the eternal Source, immutable Nature, and moral Beauty of JUSTICE; and underſtands clearly the great Ends of GOVERNMENT, *i. e.* — the Protection and Happineſs of Individuals.

He has, moreover, a competent Knowledge of *Mankind*; and will be as careful as poſſible to perceive and diſcover the Equivocations, and Diſguiſe of Hypocriſy; the ſoothing Arts and Inſinuations of Flattery; and the winding crafty Subtilities of Fraud, and Deceit.

And as he knows *Mankind*, ſo likewiſe he knows *Himſelf*. He knows the Relation he ſtands in both towards God and Man; he is ſenſible of what he owes to his own Character, both in a private and a publick Capacity. He ſees (what no Man is, or can be entirely free from) the Frailties of his Nature, and the Prepoſſeſſions of his Mind; which inſpires him with that Caution, Diffidence, and Humility, whereby he endeavours conſcientiouſly to diſcharge that important Truſt which is repoſed in Him.

In a Word, he imitates and aſpires to that noble and beautiful Deſcription of *Magiſtracy* in the Book of JOB.

" He puts on Righteouſneſs, and it " clothes him: His Judgment is a Robe " and a Diadem. He is Eyes to the " Blind, and Feet to the Lame. He " is a Father to the Poor; and the " Cauſe which he knows not, he " ſearches out. He breaks the Jaws of " the Wicked, and plucks the Spoil out " of his Teeth. Unto him Men give " Ear, and wait, and keep Silence at " his Counſel. After his Words they " ſpeak not again, and his Speech drops " upon them: And they wait for him, " as for the Rain; and they open their " Mouths wide, as for the latter Rain. " He chuſes out their Way, and ſits " Chief, and dwells as a King in the " Army, as one that comforteth the " Mourners." *Job* xxix. 14, 15, 16, 17, 21, 22, 23, 25.

His Diſpatch of Buſineſs. Adorn'd with theſe amiable Qualities, view *Him* next in the Courts of Judicature; where he will not defer Juſtice---the Retarding of which is oftentimes productive of the worſt of Conſequences.

The

The Blood of the Murder'd cries aloud to Heaven for Vengeance, and Divine Wrath threatens the Land 'till it be thoroughly expiated. The Tears of ſuffering Innocence, and the Groans of oppreſs'd Adverſity, require ſpeedy Relief, and timely Redreſs. Injuries may in Time be ſo multiplied, by an unjuſt Detention of Property, an heavy Increaſe of Expence, and the Law's tedious Delay, as irrecoverably to ruin the Perſon that is injur'd. For this Reaſon it is ſo frequently commanded in Scripture " to take in Hand " the Cauſe of the Poor and Needy; to " judge the Fatherleſs, to plead for the " Widow, and let the Oppreſſed go free." *Iſa.* i. 17. and lviii. 6.---Vice would in Time become triumphant, ſhould the Sword of Juſtice too long ſuſpend the vindictive Stroke---" Should the Miniſter " of God ceaſe to be a Revenger to execute " Wrath upon him that doeth Evil." *Rom.* xiii. 4.

Every *Delay* is in ſome Meaſure a *Denial* of Juſtice, both which the Perſon, whoſe honourable Character I attempt to draw, does truly abhor; " who is careful " always to keep a Conſcience void of " Offence, towards God, and towards " Man." *Acts* xxiv. 16.

His Impartiality. Thus ready and at Hand to execute juſt and true Judgment, *He* will avoid all Occaſions and Temptations that may lead him to wreſt or pervert it.

" He will not reſpect Perſons."

He calmly, and patiently hears all Cauſes; and in a fair Judicial Proceſs conſiders both Sides of the Caſe with an impartial Examination. He will not, out of Regard to his Title and Wealth, favour a *rich* Man; nor, mov'd with Compaſſion at his Poverty alone, will he " countenance a " *poor* Man in his Cauſe." *Exod.* xxiii. 3. Honour and Reverence are certainly due to Powers and Dignities, but not to Crimes and Offences; and Pity and Tenderneſs, which are always the lovely Ornaments of *Humanity*, yet in *Magiſtracy* may be ſometimes Weakneſs and Diſgrace.

The *good Magiſtrate*, then, will not regard any exterior Circumſtances; but the Rich and Poor, the Great and Small, the Maſter and Servant, Friend and Enemy, Relation and Stranger, now appear in his Eyes upon the ſame Level. Unbiaſs'd by Paſſion, Prejudice, or Cuſtom, he attends ſolely to the Merits of the Cauſe, and like God, who is the pure Fountain of all Juſtice,

Juſtice, and the Head of all Authority, "He is no Reſpecter of Perſons." 2 *Sam.* xiv. 14. and *Acts* x. 34.

And as *He* does not reſpect Perſons, ſo neither does he receive Gifts, "which blind the Eyes of the Wiſe, "and pervert the Words of the Righteous." *His Integrity.*

Bribery and Corruption, with a ſhameful Perverſion of Juſtice, are noted in God's Word, and ſtand recorded by the Prophet AMOS, as ſome of thoſe grievous Crimes which haſten'd the Deſtruction of the *Jews*. For thus he ſpeaks---"I know "your manifold Tranſgreſſions, and your "mighty Sins; they afflict the Juſt, they "take a Bribe, and they turn aſide the "Poor in the Gate from their Right." *Amos* v. 12. And indeed theſe wicked Practices muſt at laſt, in the natural Conſequences of Things, deſtroy the beſt conſtituted Government in the World.

A *good Magiſtrate* therefore, who is one of the ſtrongeſt Pillars of Government, will reject, with the utmoſt Contempt and Diſdain, whatever is offer'd him to wreſt or pervert Judgment. He will carefully avoid all Snares, Temptations, and Allurements, which have any Tendency to ſo fatal an Event.

Keeping

His Courage and Reſolution. Keeping his Conſcience free and diſentangled from every dangerous Snare, *He* follows that which is altogether juſt, with ſuch Courage and Reſolution that will ever inſpire and animate an honeſt Man's Proceedings. He is alike regardleſs of popular Cenſure or Applauſe. In the Words of Job--- "He fears not a great Multitude, nor does "the Contempt of Families terrify him," *Job* xxxi. 34. Neither the inſolent Threats, nor the alluring Promiſes of Wealth and Grandeur can reverſe his Notions, or confound his Determinations of Right and Wrong. Still arm'd with a becoming Fortitude and Preſence of Mind, and thoroughly conſcious of the Rectitude of his own Heart, he is not "afraid of the Face of Man," well knowing that the "Judgment is not his but God's", *Deut.* i. 17. *That is*---He is ſenſible that God is the Supreme Judge, and he but his Miniſter, who cannot pronounce what Sentence he pleaſes, but muſt follow that Rule in Judging, which God has preſcrib'd him in his Divine Law, or by the inward Dictates of his own Conſcience.

His Mercy. But the *Magiſtrate*'s moſt engaging Title, the brighteſt Addition to his Name, is *Merciful*.---He loves to imitate

imitate the Divine Exemplar, whoſe "Mercies are over all his Works;" and who in the Moral Government of the World, in his Dealings with the Sons of Men, in the Midſt of Judgment thinketh on Mercy. *This* ſeems to be God's favourite Attribute, which, with that of his *Juſtice*, is alike infinite. 'Tis hence we ſo often find in Holy Writ Mercy and Righteouſneſs, Mercy and Truth, Mercy and Judgment join'd together.

Examples of *Mercy* ſhew the Mildneſs and Lenity of any Government, and when properly made, as well as Examples of *Juſtice*, recommend and eſtabliſh it. The Diabolical Invention and Application of Racks, Tortures, and every horrid Form of Infernal Puniſhment, only ſerve as ſome of the weak Supports of an Arbitrary Government; where the bare Word of an Abſolute Monarch is Law, where even Mercies are Cruelties, and where Cruelties are too ſhocking to hear or relate.

But the *good Magiſtrate*, who is influenc'd and directed by the more pure and genuine Spirit of Chriſtianity, the tender Sympathies of Human Nature, and the ſound Principles and Arts of Governing, will for ever temper Mercy with Judgment. He will proportion the Puniſhment to the Offence;

Offence; nor, where the Correction of the *Whip* is ſufficient, will he order "the "Chaſtiſement of *Scorpions*," 1 *Kings*, xii. 11.---In ſmall Treſpaſſes, he will ſometimes forgive, in order to reform the Treſpaſſer.---In all doubtful Caſes, he will admit the moſt favourable Conſtruction; and where the Letter may poſſibly be too rigorous, he will attend to the milder Intention and Interpretation of the Law.--- But with regard to all willful and malicious Offences, which are of the deepeſt Dye,--- "thoſe Iniquities which are to be puniſh'd "by the Judges," *Job* xxxi. 11.---where a Pardon would not be Mercy, but Injuſtice; He then, in *Mercy* to the Community, applies more ſevere Penalties, ſuch as may deter others from the like flagitious Acts, that we may all enjoy our Lives and Properties in Peace and Safety. Yet, even in theſe Caſes, when he pronounces the Sentence of Condemnation, he diveſts himſelf of all Thoughts of Revenge and Cruelty; and as he puniſhes *Crimes* for *EXAMPLE* alone, ſo he pities the *Criminals* with a truly Chriſtian Compaſſion. Whilſt he is oblig'd to inflict on them *temporal* Puniſhments, he deprecates thoſe that are *eternal*; and in the Tenderneſs of his Heart he cries out with the Pſalmiſt---"Let the Sighing "of the Priſoner come before thee, O "God: According to the Greatneſs of "thy

" thy Power preſerve *Thou* thoſe that are " appointed to die, *Pſa.* lxxix. 11."

Thus have I endeavour'd to give you a ſhort Deſcription of *Magiſtracy* and *Juſtice*. ---How happy may the People of this Nation think themſelves, who have ſo many excellent Laws, and ſo many good and able Magiſtrates of every Denomination, inveſted with the Authority of GOD and the KING to put them in Execution. We can never be ſufficiently ſenſible *of*, we can never be ſufficiently thankful to Divine Providence *for*, our moſt excellent Conſtitution in Church and State, eſpecially that Part of it which appoints, twice every Year, theſe *ſolemn Aſſemblies*, when *JUSTICE*, with her awful Train, takes her *Circuit* through the Realm, and diſtributes her various Benefits to every Part of the Kingdom.

Having now ſeen the Office of a *Magiſtrate* towards the *People*, let us, in the next Place, conſider that of the *People* towards the *Magiſtrate*; their Duties being reciprocal, the one neceſſarily implying the other.

The People's Obedience.

Now, the firſt and greateſt Article of the People's Duty to the Magiſtrate is Obedience. St. PAUL writes

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Now, the firſt and greateſt Article of the People's Duty to the Magiſtrate is Obedience. St. PAUL

writes to TITUS to remind thoſe committed to his Charge, to be "ſubject to Prin-" cipalities and Powers, and to obey Ma-" giſtrates, *Tit.* iii. 1." And this is what is due to their Authority, which is originally deriv'd from God himſelf; and therefore, in Obedience to God, we muſt obey thoſe whom God hath ſet over us. "Let "every Soul be ſubject (ſays the ſame "Apoſtle) to the Higher Powers: For "there is no Power but of God, *Rom.* "xiii. 1." And St. PETER's Command is, "Submit yourſelves to every Ordinance "of Man for the Lord's ſake, whether it "be to the King as Supreme, or unto "Governors, as unto them that are ſent "by him to inflict *Puniſhments* on the "Evil-doers, and to beſtow *Rewards* "upon them that do well, 1 *Pet.* ii. 13, "14." Without a due Diſtribution of which, no Government can be happily adminiſter'd, or laſtingly preſerv'd.

Since Magiſtrates, then, derive their Commiſſion from the King (under God) who in Judgment of Law is preſent in all his *Courts*, a good and loyal People will pay a proper Submiſſion to all the Diſpenſers of Publick Juſtice, and quietly acquieſce in the Iſſue of every Cauſe that ſhall *there* be determined. They will neither raiſe, foment, or connive at any Sedition,

Sedition, Faction, or Rebellion againſt the CHIEF Magiſtrate on the *Throne*, nor any ways hinder or moleſt the SUBORDINATE ones on the *Bench* in their Judicial Proceedings. They will uſe no violent Methods, no illegal or indirect Means to *obſtruct*, or *wreſt* Judgment: But, on the contrary, will ſtudiouſly cultivate and promote all thoſe Things which make for the Peace, Harmony, and Welfare of the Community in which they live, and to which they belong.

Their Reſpect and Reverence.

Influenc'd by theſe Conſiderations, an obedient People ought to reſpect and reverence the good Magiſtrates who rule over them with Truth and Juſtice. God certainly intended to inculcate the high Importance and Eſtimation of Magiſtracy, by annexing ſuch grand Titles thereto, in the Holy Scriptures, ſuch as "Gods, Kings and Prin-"ces, Lords and Rulers of the Earth." It behoves the People, then, to think rightly of their Diſtinction and Superiority; to make honourable Mention of their Name and Sacred Character; to ſhew them, upon every Occaſion, each exterior Mark of Deference and Regard; all which ſerve to excite that Veneration which procures Eſteem for their Perſons, and an Awe and Dread of their Authority.

Their Paying of Tribute. An obedient People, poſſeſs'd with ſuch a proper Regard and Eſteem for a good Magiſtrate, will chearfully and readily pay his allotted Part of all thoſe Dues and Appointments which are neceſſary for the Support of Government, and the Diſtribution of Juſtice. Not to multiply Quotations, I ſhall only repeat St. PAUL's Command of "rendering to all their Dues, Tribute to "whom Tribute is due, *Rom.* xiii. 7."

But was Revelation ſilent upon this Head---were there no Precept or Exhortation ſet down in Holy Writ; ſurely, Natural Religion would teach Men,---The Principles of Juſtice and Gratitude oblige them to ſupport and reward thoſe who are the Guardians of their Laws, *that is*, of their Religion, Lives, and Properties; and from whoſe unwearied Care and Diligence each Individual is ſecure of every Requiſite that can ſupport or adorn Life---that can civilize and defend Mankind.

Their Prayers. A People thus *obedient*, *reſpectful*, and *grateful*, will not ceaſe to offer up their conſtant Prayers to the Almighty for the Safety and Preſervation of the good Magiſtrate He has appointed them. And this they will do, in Obedience to the Exhor-

Exhortation of St. PAUL, " that Supplications and Interceſſions be made for " Kings, and for all that are in Authority," ---and, for the Apoſtle's Reaſon, " that " they may lead a quiet and peaceable Life " in all Godlineſs and Honeſty,"--and likewiſe from the ſame Chriſtian Principle, " for this is good and acceptable in the " Sight of God our Saviour, 1 *Tim.* ii. 1, " 2, 3 "---They will pray that God would be pleas'd to direct and proſper all the Labours and Conſultations of their Rulers and Magiſtrates to the Advancement of his Glory, the Good of his Church, and the Safety, Honour, and Welfare of their Sovereign and his Kingdoms---And no doubt but, if they pray with Faith and Sincerity, the Benefit of their Prayers will deſcend with abundant Increaſe upon their own Times, and be extended to future Generations.

This, then, is the *Character*, as briefly delineated as poſſible, of a faithful *Magiſtrate*, and an obedient *People*---and theſe the reſpective and reciprocal *Duties* they owe to each other.

Happy are the People who have ſuch good Magiſtrates for their Guides and Counſellors! and happy are the Magiſtrates who preſide over ſuch a peaceable and dutiful

dutiful People! Thrice happy Land, where ſuch Harmony reigns betwixt thoſe that govern, and thoſe that are govern'd! What can be too much, or too great to be expected from ſuch Concord and Unanimity? What leſs than continual Victories over Enemies Abroad, and laſting Glory, Plenty, and Proſperity at Home?

To conclude.

That we may *live, and inherit*, with all theſe bleſſed Advantages, *this good Land which the Lord our God giveth us*---Let every one of thoſe Perſons who are, upon theſe *particular Occaſions*, more immediately engag'd in the Service of their Country---whether they be appointed of the COUNCIL, EVIDENCE, or JURY, take eſpecial Care that they *do* or *ſay* nothing to *wreſt* or *pervert Judgment*; remembring that they themſelves muſt be one Day judg'd at the impartial Bar of Eternal Juſtice. And let us all in our ſeveral Stations, and in our Dealings with one another, *follow that which is altogether juſt*. That when theſe *temporal* Communities ſhall be diſſolv'd---when the Scepter ſhall depart from every Kingdom of this Earth---when this Earth itſelf ſhall paſs away---and Time ſhall be no more, we may be received into the *Everlaſting* King-

Kingdom of our Heavenly Father; where the ſad Effects of *Contention* and *Sin* can never enter; where no *Thieves* can break through and ſteal our Treaſure, nor the *Wicked* approach to hurt us;---where we ſhall dwell in *undiſturbed* Security, Peace, and Happineſs, for ever and ever. *Amen.*

The E N D.

MVSEVM
BRITAN
NICVM